Mrs. *JAMES's*

VINDICATION

OF THE

Church of England,

IN AN

ANSWER

TO A

PAMPHLET

ENTITULED,

A New Test

OF THE

Church of England's

LOYALTY.

It is not Interest that moves me to this, for I never made Gain of any thing that ever I did, nor none I do desire; for it was nothing but the Fear of Gods Judgments that hath been the sole Cause of all my Actions for above these Twenty years.

London, Printed for me *Elinor James*. 1687.

AS for Conſcience, I do not count it a ſufficient Guide, becauſe it is not ſo Infallible, but it is ſubject to Err, and therefore it ought to be Guided by the Word of God; for I find thoſe that will not be Guided by that, doth not yield Civil Obedience to Temporal Magiſtrates, and how can they to God: And therefore I am not ſo much for Liberty of Conſcience. But ſince it is the Kings Pleaſure, I reſt ſatisfied; for if they miſimploy it, is not Gods Hand long enough to reach them? But who knows but that God that Converted St. *Paul*, may Convert them all that are Zealous and did not intend any thing elſe but His Glory; but for thoſe that are Envious, you muſt not look that they will ever be otherwiſe. I know they offended you, becauſe they pretend to be Loyal Subjects. Indeed I wonder how they dare ſay ſo, when the World knows they never had any! But why ſhould any be unwilling to return the King Thanks, I think it is no more than what every one is obliged to; and ſince the King was pleaſed to Renew His Promiſes, that none need to doubt his Fidelity; I think it is but Reaſon to renew your Thanks. And as for *Oxford*, they are no Example, becauſe none lies under their Circumſtances; but when His Majeſty is pleaſed to remove their Doubts, I don't queſtion but that they will be forward enough with their Addreſſing, and 'till that be done, I cannot blame them; but I find you ſcruple, becauſe you will not be after the Diſſenters, what a ſimple Pride is that? For a Chriſtian ought to Imitate all Good Things, and therefore there is no Excuſe. Fear not any thing, but Truſt in God, Love the King, and be Kind one to another, and do not Addict your ſelves to any thing but what is Agreeable to Chriſtianity. And I think you are obliged to frequent the Prayers of the Church, for Chriſt did it, and how much more ought we. I am very ambirious that you ſhould exceed others, I have always Loved the Church of *England*, and therefore I would have them to be Dignified above all; and that the Love of God ſhould be the Mover of all their Actions.

As for Mr. *Dryden*, though ſome blame him for uſing my Name, I do not; becauſe he hath uſed it civilly. Indeed I do not know him, nor never read his Book, but I am told that he doth Abuſe the *CHURCH* of *ENGLAND*, for which I blame him: For I count it not Wiſdom for a Wit, to Reflect on that he ſolately own'd.

I hear there are Queries Cried, but I have not ſeen them, but underſtand they are of the ſame Nature. O that I were but a Man, I would ſtudy Night and Day, and I do not doubt but I ſhould be more than a Conquerer, and ſo I hope to be nevertheleſs.

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Mrs. *JAMES's* VINDICATION OF THE CHURCH of ENGLAND, &c.

SIR,

I Am very sorry to think that you should be always such a Subtle Adversary, but you say, You never had an Opportunity to shew your Spite and Malice until now. You say you could never find a **Convincing Reason**, and what was the Cause? Is it not because it doth not consist with your Interest; for that is all that you aim at, for that is the God of this World, and he hath blinded your Eys, and stupified your Understanding, and thickens your Scull, so that if an Angel came to Instruct you, you would not be able to receive it, if it did not agree with your Interest. I thought *Liberty of Conscience* might have chang'd your Disposition, seeing that the Kings Intention is so Gracious, as thinking it is the best way to Unite our Differences, and to heal our Breaches, and you know it was the Care of the King and Parliament, to prevent Scandalous Pamphlets against the King and Government, and therefore it is strange to me how you can Print your Paper *with Allowance*, *when it is of such a Pernicious Nature, and its whole Aim is against the Government*: surely those Gentlemen that had the Care of the Government, are very Negligent, or else you dare not say, *With Allowance*; certainly none that is in Authority would grant it you, and if they did, they must be Treacherous to their Trust, and are no Friend to the King and Government: for can there be any thing of a more Pernicious Consequence than this, *that would destroy the very Foundation? How do you think I can bear it*, when God hath fill'd my Heart full of Love and Loyalty, and I know you Abuse them, for you have no cause to call their Loyalty into question, for I know *Their Loyalty, and have been a Labourer with Them*, therefore I have the greater Reason to Plead for them: but I know you will say *I am a Woman, and why should I trouble my self?* Why was I not always so, when I pleaded with the Parliament about the *Right of Succession*, and with *Shaftsbury*, and *Monmouth*, and at *Guild-Hall*, and elsewhere; and I made Applications to my late Soveraign Lord the King (whom my Soul Loved) *That he would be pleas'd to let me Undertake for the City, and to make me a God Mother*, to which the King Answered, *It would be too great an Undertaking for me*, but I replied, *That if it might not be for all, that it might be for some*, and the King granted my desire, and I ask'd His Majesty whether He would not wish Well to it, and the King Replied, *Ay, with all my Heart and Soul*: Was not he a Gracious Prince, for I am sure He sought nothing but the True Interest of His People, but I know such as you, are none of His Friends, for you did all you could to *Pervert his Kingdoms and Sow Divisions amongst his People*, and (by such Doings) *you made his Throne Uneasie*. Indeed then you might be for the Dukes Interest, because it was your own, but I am sure it was His loss, for before He looked toward you, all the People Lov'd and Admir'd Him: And who was the cause of the Change, was it not

you, *That went up and down Incensing the People of the great Proselites you had made* (for I suppose you are a Priest, and they were of the same Nature) *for they came to me, and I know what they said*; therefore I find such as you are the Plotters, for they troubled me many Weeks together, and I thought I should never get Rid of them, but I Fasted Seven Days and Nights to give the late King a Petition, that He might know in what State His Kingdom stood in, and though I never saw them afterwards, yet I do not question but there was endeavours used to blind Him; but if it had pleased God, that His Majesty had Lived a little longer, I do not doubt but he would have taken New Measures, *That you should never have had cause to Boast, that you made him a Proselite*: And as for my Soveraign that now is, he is as Sweet and Precious a Prince as the World can afford, and it is pity you should *Abuse Him*, for He is a King of Great Experience, and hath Suffered as much as any Prince in the World, which doth teach His Majesty such Wisdom, that it is His whole Care to keep His Kingdoms in Peace, and to have His People to Flourish, and will not disturb the Peace thereof upon any Condition whatsoever, and (God be Thanked) the King hath no need to distrust us, for is not His God our God, and we acknowledge Him to be a Christian King, who Belives in the Almighty who made the Heavens and the Earth, and he doth believe that Jesus Christ is His Son, and that he came into the World to Save Sinners, and I doubt not but that His whole Trust is in His Merits, and we all hold and own the same, so that we lack nothing but a Holy Life, agreeable to the Life of Jesus; but I find you are Meer lesome Spirits and want Employ; therefore I would desire you to go to the *Turks and Infidels*, and Convert them, and in so doing you might expect your Reward, and I should like it well; but for you to think that you can Convert People when they are Converted already, is meer Nonsense; for it is Perverting, and undoing what the Blessed Spirit hath done, which will be a Sin of such a Nature, that I would not be guilty of it for all the World. I know you will be Angry, but I do not value it, for I must discharge my Conscience toward all, *and if you would have me to be your Friend, you must take New Measures*, and Learn of Christ, *for he did Good to all, and hurt to none; and if you would not have me to speak against you, you must not give me the Occasion.*

I am sure my Soveraign will not allow you to Villifie and Abuse us; for He is a Prince of Justice as well as Mercy, and hath promis'd, *That He will Defend us*, and not only so, but will venture as far as any in our Vindication, and the King was satisfied with our Loyalty, and declared it to the World, and how dare you condemn the Kings Judgment, and Scandalize the Church; for all that knows Her, knows Her to be the only Church for Loyalty: for doth any of you own the King to be Supream Head and Governour but She? And for your part, all the World knows what you own; so that my Soveraign cannot be your Supream Governour, and therefore there is no Comparison to be made, *I my self can Weigh you all down for Loyalty*; and if I can do so much *for* that am but one, what shall we all do? Therefore I know the King will not be Angry with me if I Vindicate the *Church of England*, for in Vindicating of Her, I Vindicate His Majesty, which I have always done; for when the Peers

Speech

Speech Abused my Soveraign, I Answered it; for I hate Rebellion, and the Church doth not hinder any one from that Singular Gift of Loyalty, for Her Desire is, *That all should Fear God and Honour the King*; and She is the Spouse of Christ, and He will own Her for His Mystical Body, and *every one that truly believes in Christ, is a Member of that Body, and all the Members makes the Whole, and Her Doctrine is Holy*: I wish those that own Her, would Live according to Her Doctrines, for then they would be Safe and Happy: *She hath been Infallible in Her Duty to Her King*, which Her Discontented Brethren knows full well, for that was the only thing that they laid to Her Charge, *That She would not be Treacherous to Her Prince, nor Side with His Enemies*; for if She had, you would not have been so great as you are now, tho She was not for Popery as some thought, for indeed *She hath always been the Bulwark against it*; and that makes you Envy Her so: for you think if you can but bring Her down, you shall do well enough with the Brats whom you Begot, tho your Infallible Belief in them may deceive you; for though you made them Enemies to the *Church of England*, yet I find they will prove no Friends to the Church of *Rome*; for indeed every Good Soul will rather endure any thing than to be inslaved with *Popery*: And as for the *Church* of *England*, She never Lived under the Slavish Fear of it, as the Dissenters did, but doth Trust God with all, and desires nothing else but to Serve God Truly, and the King Rightly: And as for *Her Revelations*, as you say *is Peculiar to Her Self*, is a clear Mistake, and yet *Her Lord and Head* hath promised, *That the gates of Hell shall not prevail against Her*: And what is the Gates of Hell? *But all those things that lead us to Darkness and Ignorance, and to fling down Gods Holy Will, and to set up the Will of Men, and secretly makes us to be an Enemy to Christ, and a Friend to* Anti-Christ? But Christ is able to Save *HIS OWN*, and that you shall know, for He hath His Chosen People amongst all, and I really do believe He hath His Saints and Servants in the Church of *Rome* as well as any other, and I hope (out of His Infinite Mercy) He will Reconcile our Differences, and make us Happy: And as for those that envies our Happiness, *They shall not be able to stand before the Almighty in the Day of His Anger, for His Power is able to disperse them, and to blow them away in a Minute, as his Divine Power did the Locusts.* Therefore I would Advise all the Enemies of the *Church* of *England* to be Quiet and Amend for the time to come, for while we are Contriving the Ruin of one another, God may justly destroy us all, and bring in the Heathens, who may bring forth better Fruits than we: And for your *Allowing our Loyalty to King* Charles I. I do not thank you, for it is well known, or else you would not have owned it; *For that Destruction of three Kingdoms, and the Death of the Best of Princes, is Writ in Gods Book*, and who shall be called to an Account for it, God Almighty knows, *but I am sure You cannot be Acquitted: For was it not the Fear of Popery, with your Pride, that caused the Difference, when you Compelled the Queen to go bare-foot, and in the mean time such as you Rid in Her Coach; to the great Hazard of Her Life:* For (as I was told) She Miscarried; who did you learn it of, I am sure not of Christ, nor His Disciples: And for your *Loyalty to*

King Charles I. was it not for your own Protection? For the wrath of God was so upon you for your Sins and Iniquities, that you might very well have the Fear of *Cain* upon you: And as for the *Liturgy* and *Discipline*, what made it so hateful, but because we had Complied as near as we could to you for Unities sake. *And the Occasion of the War, and of that Good Prince losing His Life and Crown, might be (for ought I know) for Sheltering such Unfortunate Men as you are*, for you were not so Sensible nor so Honest as *Jonah* was, for he declared the Truth, That he was the Man that had Offended, and by his Counsel the Ship was Sav'd; but you are of a contrary Nature, for you do not care if you perish your Selves, so others perish with you; but the Saints and Servants of God are not of that Nature, as *Abraham*, *Moses*, *David*, and *Christ Himself*; for He undertook Death that we might Live; and Poverty, that through Him we might be made Rich; but *You are an Enemy, for you would have none Rich but your selves, thinking thereby to enslave us and triumph over us.* Therefore I find you have the Nature of *Cain*, who Envied his Brother, because his own Deeds were Evil. For my part, I can call God to Witness I have been always for the Peace of the King and Kingdom, and there is nothing in the World that is dearer to me than the Kings Life and Happiness; and if I had a Thousand Lives, I could Sacrifice them all in Vindication of His Sacred Majesty, without the hope of Rewards or Gain; and there is none of my Enemies can Object any thing against me, but being over Zealous for my Soveraign Lord: For my Blessed Saviour hath Taught me. *That I cannot serve Two Masters*, and the Primitive Christians were always oblig'd to be for the Interest of the Prince in whose Dominions they Lived; so that it is our Christian Duty to Love and Pray for our own Prince, but we have nothing to do with any other; and whoever is for the Interest of another, cannot be a True Subject to their own: Therefore my Resolution is, That I will be True to my God, my King, and my Countrey, and I am resolv'd (by the Blessing of Almighty God) never to Change if I were to suffer a Thousand Deaths, because God hath Instructed me in that Way from my Infancy, and I find it most agreeable to the Word of God and my Temper, for I am naturally Inclin'd to Love Kingly Authority: And as for *my Faith, it is to Believe Sincerely in Christ, and there is no other Faith whereby any one can be Saved; for I am sure He is the Infallible Rock*, and I have always kept to that from the beginning, and I hope I will continue so to the end: And as for **The Changes of Religious Worship**, that is not any thing as to Matter of Faith, *for Prayers may be Altered according to Peoples Occasions*, for they were never design'd to be Infallible, and if the *Common Prayer* hath been Altered, I did not care if it had been Altered again, and again, rather than it should be a stumbling Block to any (tho' there is not any thing but what I like and love) and I think *There is no Good Christian but may say* Amen *to them*, and I could Wish our Hearts were as Holy as the Prayers are good, then I am sure there is no Body would be weary of them: But hath not such as you put the people out of Love with them, in saying, They came out of your *Mass Book*, and this you did to Wound the *Church* of *England*, for Her Good Will towards you; but you

you may see how the people Love you, for they will not accept of any thing from you, tho never so good; and if they will not accept of that they may, I hope they will not accept of that which they may not: for if they do, they will not deserve the name of Men, and how much less then, will they be worthy of the name of Christians, *for if they do not own Christ now, they shall not be own'd hereafter.*

Sir, I wonder how you dare Condemn the *Church* of *England* (I mean that part of it, which is for the *King*, *Common Prayer* and *Bishops*) for Her Faith Teaches Her Piety to Her God, and Loyalty to Her Prince; therefore She may appropriate to Her Self alone, *The Principles of True Loyalty* above all; for Her Doctrine is True, and Exhorts all to Repentance and Good Works, and Teaches a True Faith in Christ, and doth not Judge any Hereticks that differs with Her, but owns that whoever truly believes in Christ and Works Righteousness, may be in a State of Salvation: and She is Christs Beloved Spouse, and He will own Her, and I doubt not but Her Faith is great enough (with Gods Help) to stand against all Her Opposers, for Christ will Beautifie Her for His Words sake; for tho She doth not Teach us that Presumption as to think that any Man is Infallible, yet She owns Gods Word to be Infallible, and Eternal, and a Perfect Guide to Salvation. I wonder how any one can be Her Enemy, but why should I? Was it not so from the beginning, for was not *Cain* Envious against *Abel*, and was not brave and renowned Men in their Generations Enemies to *Moses*, and did not the High Priests Plot against my Blessed Saviour? And did not Christ tell his Disciples, *That the time would come, that they should think they did God good Service to destroy them?* They were not Heathens that did it, but those Mistaken Christians that thought they should Merit by it; for I find all along that Satan hath made use of those that ought to be the greatest Friends, to be the most Inveterate Enemies, *as when he made use of a Disciple to betray his Lord*; and *that great Disciple* that declar'd most Love to his Lord, was the first that disown'd Him. This is the Spite of our Spiritual Adversary, and the Wisdom of God suffered it so to be, that we should not Trust in any thing, but in the most High God, that always takes care of them that Trust in Him, and none can prevent the Providential care that God takes of His, and Christs Church must look to be Persecuted by the Enemies of Her Lord, but through Him She shall be more than a Conquerer. Who is he that is so Presumptious to Brand her with **Killing of Kings**? She Abhors such Doctrines, for She is a Preserver of Kings and Princes, and makes more of Her Word than the Enemies doth of their Infallible Promise, and I doubt not but it will pass currant. *Hath not you been Angry with Her Kings for Her sake, and for what Reason; only because She owned the Word of God in Sincerity: And out of Envy you sent Men to divide Her Members, and destroy Her Government, and have you not been Contriving Her Ruin all along, and Transforming your selves into all Shapes to bring it to pass? And who begins all Quarrels but you?* And do you say, **That the Church is a Viper**? No, no, it is such as you are; for you envy our Happiness, and would *Hurry us into a Confusion*, because you think the King Loves us too well,

and

and ſtand in the gap to hinder *Your Inventions*, and is like an Angel to keep Peace amongſt us, that every Man ſhould Enjoy His Right and Property: But this is contrary to your Temper, for you long to Enjoy what other Men have; and therefore the Church of *England* is the great Eye-ſore: And ſince the King hath been ſo Gracious to give *Liberty of Conſcience*, you think that all the *Diſſenters* ſhould be againſt the Church to Devour Her: but God knows it was for your ſakes that the Laws were put againſt *Diſſenters*, and how many Good Souls was againſt it, but dare not ſpeak for fear of being counted *Whiggs*; but for my part, I made Application to the late King, That the Laws ſhould not be put againſt them, not that I lov'd them ſo well, but I knew their Nature, and don't delight that any ſhould be Afflicted; no, not the *Roman Catholicks*: but you intend well to Reward us; and for my late Soveraign you have Abuſed Him ſufficiently, but you got Money by it.

Sir, I am ſorry for your Ignorance, that you ſhould think the *Church* was *in Her Infancy in* Edward VI. *Time*. It is a clear Miſtake, *for She hath been ever ſince Man hath had a Being*; and do not *Deſpiſe King* Edward, for he was a brave Prince, and I doubt not but that he is a Saint in Heaven; and methinks it is not Wiſdom in you to *Lampoon upon the Confeſſion of Faith*, becauſe it was Compiled in *Forty Nine Articles*; for they will ſtand when you will fall: and for you to ſay, *She* **Set up a Beat of Her own**: *Was it not the Kings deſire that it ſhould be ſo to Prevent Popery*, and what harm would it have been for Queen *Mary*, if it had been ſo? *For her Reign was but Short and her Life full of Trouble*, and tho ſhe ſent a great many to Heaven, ſhe will have no Reward for it; for ſhe might *have been a Better Chriſtian, if ſhe had Let Them Alone*: But why were **They ſo Unruly as to Burn the Bibles?** *For whoever Hateth that, is an Enemy to God*: From ſuch the Lord Deliver my Soveraign and all Good Souls; And the Lord grant a Right Underſtanding, for what Miſchief hath been wrought for want of it: For Chriſt ſays, *He is a Door and a Vine*, and if any could not underſtand it, muſt they be put to Death. Who is the giver of Underſtanding but God? And to ſome it is not given that they ſhould underſtand the Myſteries of Heaven, and ſince it hath pleaſed God to give us a Right Underſtanding, why ſhould you be Angry? You had need to pray to God to *Reſtore your own Underſtanding*; for there is not any thing more like the Devil than *Envy*: And how *Deſtructive would you be if you had but Power*, that you dare to lay the *Death of Queen* Mary *at our Door*, when you ought to have blamed the *Preſbyterians* for hunting her out of her Kingdom; and if Queen *Elizabeth* did Cut her off, what have we to do with that? Should the King be blam'd becauſe the Duke of *Monmouth* was Rebellious; God forbid, for I am ſure my Soveraign lov'd him ſo well, that he would have delighted to have made him Great and Happy, if he had not wrought his own Deſtruction by his Rebellion; therefore let it be upon his own head, and to thoſe that Adviſed him to ſuch a wicked Thing: And for to *Villifie Queen* Elizabeth, is a thing I Abhor, for I hate any ſhould ſpeak Evil of any Body that is Dead, but how much more of Queen *Elizabeth*: And do not all know that King *Henry* VIII. was lawfully Married to

Her

Her Mother, and if the *Pope* delayed the Divorce, it was no Fault of the King nor Kingdom; and did not *John* the *Baptist* lose his Head, because he told *Herod* it was not lawful for him to take his Brothers Wife? Therefore how dare you to say, *That the Queen was a Bastard*, when all the World knows it is a great Lie? *For every Good Christian ought to Love Her Memory, and you to Curse* for if She had not denied her Self that blessed happiness of Marriage, my Sovereign Lord had never been King; and therefore for *His sake as well as Her own, I shall always Love and Admire Her Memory*: And if Gods Providence had not defeated the Powder Plot, my Precious Soveraign would not have had a being in this World, nor that which is to come. Therefore I will always Admire and Adore the God of Heaven, that doth prevent the *Wicked Intentions of Evil Men*. For how hath God preserv'd His Anointed from the Spite and Malice of Men and Devils, and from the Raging of the Seas? And I hope He will *Preserve Him still, that He may Glorifie Him*, that neither Men nor Devils may prevent Him from doing His Liege Duty to God; for it is He alone hath Preserv'd Him, and kept Him hitherto, and I hope He will for ever and ever: And that He may not forget who *Destroyed His Grandfather*, Henry IV. of France, *For They are the Snakes that will sting to Death*: And for the LAWS, they shall stand to Whip such as you, that would *Destroy both King and Government*. I know you would Unthrone my *Soveraign*, for to make your selves *Lords and Princes over us*; but I hope God will never suffer it: for I know you are like the Wheadling Dissenters, that would not Trust the King with His own Power, but pretended they would Employ it, and make Him a Glorious Prince; but it was to Destroy Him: so *You would Wheadle the Church to take away Her Power*, and then you think to do well enough with my *Soveraign*, when you have got the Power, and then you'll shew your Loyalty: but I hope the King will keep His Power, and Trust to none of you; for you will all prove Treacherous if you can but make any Advantage of it; for you cannot but know the sinking Condition of your Kingdom, and that makes you so Busie; therefore you don't care who sinks, so you swim: But what is it that can hinder Gods Intentions, but Repentance and Amendment of Life, for that is the Glory that God desires; for that end Christ came into the World, that *God might be All in All*, and there is no doubt but God makes the Angels Ministring Spirits, but they cannot do any thing of themselves, for they continually Wait upon the Almighty; for when He moves they flee, and what Injury can it be to you to pray to God that moves all Things? I think it is the greatest Favour that can be given to Mortals, but you say, *You are not Worthy*; and pray what is the Reason of that? For did not *Christ Die for all that would lay hold of Him?* But I find you have not attain'd to that Excellent Perfection to have a True Faith in Christ, for if you had, you would never have brought your false Accusations against us; for what do we do, that you find so much Fault with us? for I am sure all Condemns us for doing so much. And as for the *Dissenting Parliament*, I was as much against them as any, but I wondered that they did do no more, when the late King said, *He would Establish the Protestant Religion to the End of the World*; but they were so Factious

they could not agree; for there was a Duke stood in their Way; but did not we stand for Him, and overthrow all their Doings? And did not we value the Kings Life (as that now is) above our own? We could not adhear to their fair Pretences, to do Evil that Good might come of it, neither to hurt Him in the least, but Trusted God with all; and if He was a King (as He is) we would lie at His Mercy: And what made the Dissenters to be so much against us, but because we were so much for His Majesty? And how dare any to Abuse us? I have not Patience to bear it, for if I let it alone, the very stones would speak in Vindication of Us. And as for the *Parliament* that now is, it is a very *Honest Parliament*, and I Love them, and Wish them all Well, and they are Knaves and Fools that speaks against them; for they have Established the King in His Throne, and Beat down His Enemies, and have Supplied His Wants; And what is it We have not done for our Soveraign? For we Love Him above all things in this World, for we Acknowledge Him to be Christs Vice-gerent, and therefore we own none (for our Governour on Earth) but He; and I do not doubt but our Loyalty will out-doe all Upstart Loyalty: for ours doth not procred from *Shaftsbury*, but it proceeds from God: Therefore the Church of *England* needs not Change Her Loyalty, neither will the King doubt it; for He is assured of Her Fidelity long ago, **Therefore She need not Learn of Her Catholick Neighbours**, for she is able to Teach the World Loyalty to Princes. And as for the *Kings Perswasion*, he hath Manifested to the World, *He is a Christian Catholick*, and no *Roman Catholick*; *for he doth not Tie up Conscience in such a Narrow Compass*, as to think none are Christians but those that owns *Rome*; and He hath declar'd, *That it hath always been His Opinion, and that His Majesty calls God to Witness*: And as for **Your Complaint of** King *Charles* I. *That He would not own nor Succour you*; He is not to be blam'd for that, for was not the Factious Party so *set against Him, that they were ready to devour Him for Your sakes*? And for *Your Boast, That you Exposed your Lives and Fortunes in the Kings Service*, it would have been better for Him if you had not been so forward; you say, *You took great Pains in Perswading to Loyalty*. I do not know what you did for the Father, but I am sure you did it not for the Son: And for **You to Examine the Behaviour of the Church**, *It is not known to the World that they both Perished Together*? And the *Dissenters* were in good hopes They should never rise no more; but (contrary to all the Expectations of such as you) God hath given Them *A Blessed Resurrection*: And who should His Sacred Majesty be Kind to (when He Entered the Throne of His Brother) but the *Church* of *England*, who stood in the Gap, when you did not dare so appear? You say, *The Kings Promise did Elevate our Spirits*; And well it might, for it is not the Favour of a King Like? And if we did Droop, it was not that we Feared our Prince, **But such as You, as Counts Us Heretichs**. You say, *It was never known that the King did break his Word*; but it is no God-a-mercy to you; and now **You think you should be Happy if the Test and Penal Laws were Taken Away**, but I hope the *King will not satisfie your Desires*; for though his Majesty doth not make use of them, *They may stand as Rods doth upon Mantle-Trees*,

to keep Rebellious Children in Subjection. What have you done for the King that He should so much admire you? I am sure he hath been a great Sufferer for you, and why should you Condemn the Power of our Church for Chastizing Offenders, when God never Established a Church without it; for did not God give the Children of Israel Laws in all Things, and those that would not submit to them, was to be severely Punished; *and if any did secretly Intice to serve other Gods, They were to be stoned to Death:* And as for the Death of the *Priests* that you so much complain of, were not the Laws of God and Man against Them? But what do you make so much Complaint for, hath not the King Pardoned every Body, that all should be Quiet? And I would not have any one think that the Church of *England* is not worthy to obtain the Affections of Her Soveraign, because she will not comply to you: For God knows she is no *Snake*, and therefore the King may Trust her, and She needs no *New Article*; and *were not you* ashamed to say, *That One Article of Loyalty was more than the Thirty Nine*, **You are a Goodly Christian**: And as for **Your Parliament you boast on**; *That will not so easily Admit a New Article into Their Creed:* They may be such (for ought I know) that will not own any like them that will own Christ within, *but disobey Him in the Chief of His Commands*: But is this your Love? You ought rather to have studied the Peace of his Kingdoms, but you would hurry all into Confusion, and then Laugh at us when you have done. Do you think we value the King and Government at so small a Rate, as to resign up our Interest to such as you? No, we value that above the World, and therefore do not Condemn them that are not free to Abrogate the *Test*; for if they be, I think they do not Love His Majesty, or is not willing to serve him; for the *Test* is only an Assurance that they might Serve Him: and as long as *They are Just and Honest*, I know none more fit; for they have been True to their King, and I hope they will be so to their God, for I am sure Gods best Servants, are the Kings best Subjects: and as for **Your Opinion which is Spread through Christendom**, *Is no Argument of the Truth of it*; for Christ says, *My Flock is but a little one, and many are Called, but few are Chosen:* And as for the *Corporal Presence of Christ*, which you count is his *Real Presence*, is a Clear Mistake to think that any of the Divines of the Reformed Church do own; for *Christ cannot eat Himself*, but for *His Divine Presence*, God forbid any own should disown; for Christ hath promised, *That where two or three were gathered together, he would be in the midst of them*, and how much more at the *Administration of His Blessed Sacrament, which Represents His Death.* None disowns, but that (by Faith) *it is the Spiritual Body and Blood of Christ*, but as for *His Natural Body it is in the Heavens*, and there to be Reserv'd till the Dissolution: Therefore *It cannot be broken nor eaten.* And as *for the Gravity of the* Church *of* England: *That She is fond of any New Point of Faith*, and that you say her own Children blames her. Alas, they do not understand the Subtilty of the *Spiritual and Temporal Adversary*, for God would not allow a Similitude of His own Presence, for God says, *What will you liken me to?* And when *Moses* Died, did not God hide him, and was it not because the People was naturally Inclin'd to *Idolatry?* And doth He not fill the

Heavens

Heavens and the Earth, and is He not in all Things else, and where was He before the Heavens were made? Is He not Almighty, and His being is in Himself, and who can conceive Him? For when He moves the Angels flee, and the Cherubims cover their Faces? For who is able to behold His Glory? What then will become of sinful man, since God is so Glorious that none can stand before him, if *Christ had not took Humanity upon Him*, and thereby made us partakers of *His Divine Nature*, *that we might be capable to partake of His Glory*, *in his Eternal Kingdom*? Therefore you that are Enemies to Christ and his Saints, I would intreat you (if ever you intend to be happy) to Repent, and do not be overmuch Conceited of *Your Infallibility*; *for you see the Jews were Mistaken*, and do you think to be more *Infallible* than they that God planted with Miracles, which he never did yours? I know there is nothing Infallible but *God and His Eternal Word*, and I do really believe the Gates of *Hell shall not prevail against His True Church*, but is it any Argument that you must be that, because you have a Being in the World, and don't you know some may Die and yet Live, and the Fallen Angels were not destroyed, for God prepared a place for them; for there is nothing comes by Chance, for Gods Providence takes Care of all, and God will be Glorified of all. Therefore I would not have you to be deceived, but to Believe; for God tells you, *That Soul that sins shall die*, he doth not say, *That he shall go into Purgatory*, and that some Men of your Order *should Punish it*, *and when you think it is enough*, *a good sum of Money will send it to Heaven*. Doth not this Rob God of *His Power*? *And whereas He hath commanded*, that there should be no other Gods but *Himself*, doth not it make many? *For there is none hath power over the Soul but God*, *for is it not His own Breath*? But pray tell me where this place is, and which way they go to it, *and who it is that keeps the List of every Mans sins*? For certainly you must send some Trusty Messenger that must bring the List of their Iniquities safe, for else every sin will not be punish'd, and how do you know when they are, and who is he that can tell how many sins a man comm'ts, for they are very cunning and may not confess all? And there be some things that Men count sin, which God may not, and some things which Men count not; how can you distinguish. I am very Inquisitive to know because I lov'd my late Soveraign, and I highly condemn you for your Unkindness, for if you had had any Charity, you could not have let him staid so long; but I hope God will deliver my Soveraign (that now is) that He shall never come under such Dominion. You stole away my Soveraign, and yet are not you Contented? Methinks this should have made you New Creatures, the Favour of such a Prince. But what disturbs you that you should be so Angry with us? What doth the Sun shine too bright upon you? Or doth God shew you too much Favour? Or have you got the Nature of the Fallen Angels, that did not know when they were Happy, or hath *Shaftsbury* left his Spirit for a Legacy, that you may carry on his Designs? Do not Disturb the Kings Peace, but rest Contented, *lest God Clips your Wings*, *and if you Fall*, *I hope you will have no more Resurrections in this part of the World*. And tho others may prompt you, to be an Enemy to the *Church* of *England*, yet their Fall would be *your Ruin*. *But God be Thanked we have no need to Fear*, *for the King will not with-draw his Favour from us*, *neither shall* Men or Devils prevent it.

And so GOD Save the KING.

BIBLIOTHECA BODLEIANA